Vol. III. Numb. 32.

The British Apollo:

OR,

Curious Amusements for the INGENIOUS.

To which are Added the most

Material Occurrences Foreign and Domestick.

Perform'd by some of the Society of GENTLEMEN, Concern'd in the First and Second VOLUME, with the Assistance of other Ingenious PERSONS.

From Wednesday June 7th. to Friday June 9th. 1710.

GENTLEMEN,

Q. I *Desire your Opinion, whether the Subsequent Texts do not Exclude* Turks, Jews, Heathens, *and all those that profess not the* Christian Religion, *or believe not in the Name of* Jesus, *if they Dye in their Ignorance, from all possibility of enjoying a Future Happiness.*

John 1. 12. As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.

Verse 13. These things have I Written unto you, that belive on the Name of the Son of God, that ye may know that ye have Eternal Life.

Acts 14. 12. Neither is there Salvation in any other, for their is none other Name under Heaven, given among Men, whereby we must be Saved.

These Texts limiting Happiness to Knowledge of Christ *and Faith in him, wou'd it not argue Weakness or Simplicity to entertain any hopes, for the Infidel part of the World, who are strangers to, and Ignorant of, him.* Yours, &c.

A. The two first Texts only ratify the Promise of Eternal Salvation to them that believe, but implies nothing to the Prejudice of those that believe not. Neither does the last limit Happiness to the Knowledge of Christ, but the Merits of Christ, shewing that for his sake alone Men become capable of Salvation. Indeed there are seemingly some more Pregnant Texts of Scripture for your Purpose, as that in *Mark* Ch. 16. Ver. 16. *He that Believeth, and is Baptised, shall be Saved; but he that Believeth not shall be Damned*; where an actual Belief in, and consequently a Knowledge of Christ seems absolutely necessary to Salvation. But if we only observe the Words immediately preceeding. *Go ye into all the World, and Preach the Gospel to every Creature*, it is evident that the Disbelief here mentioned is restrained only to the rejecting of the Doctrin of Christ after it was proposed; but no more concerns those to whom the Gospel was never Preached, than Infants that are uncapable of it. This however is a Fundamental Maxim of Faith, that Christ is the Meritorious Cause of Salvation to Mankind: But now whether the Merits of Christ can be applied to those that know him not is the Point in Dispute. If we consider the State of Mankind before the coming of Christ, when they had but a very obscure or no Knowledge of him, we cannot conceive any imaginable Difference between them and those who sit in Darkness and never heard the glad Tidings of the Gospel. And yet we hope to the first a Possibility of Salvation cannot be denied. The most Rigid will grant, that such as were Contemporaries with the Patriarch's tho' not of the Lineage of *Abraham*, had such a Knowledge of the true God as made them capable of Salvation: Such were *Job, Melchizedeck, Lot, Jethro*, &c. But why the Goodness of God shou'd be confined to that particular Time, and not rather extended to other Soberly disposed Persons of all other Ages and Countries, no Reason can be shewn. Why those, we say, of whatever Time or Country that retain true Notions of the Nature, Power and Justice of God, Live justly and Conformably to that Knowledge, and have a Disposition for farther Instruction and Propension to all Virtue, shou'd not partake of the same Privileges with these now mentioned is altogether inconceivable. How derogatory must it be to the Justice and Mercy of God, to say he will Punish Men for what is not in their Power to help, when if it were in their Power they wou'd Dutifully comply with it? But St. *Paul* speaks more favorable Things of those who are guided only by the Light of Nature. *Not the Hearers but the Doers of the Law are justified before God: For when the* Gentiles *who have not the Law, do by Nature the Things contained in the Law, they having not the Law are a Law unto themselves, which shew the Work of the Law Written in their Hearts, their Consciences also bearing Witness.* 'Tis the Law of Nature of which the Apostle here speaks the Doers of which he expresly acknowledges to be justified before God, and consequently capable of Sal-

vation. But of this Law those that are after are equally capable with those before Christ: For both must be considered under the same State and Guidance of natural Illumination and Moral Virtues.

Q. Gentlemen, *I have heard some Virtuoso's pretend that there is an infalliblee Way to discover Counterfeit from true Money I know the* Touch-stone *is not to be depended on; and therefore if there be really any such Method, you will do a Benefit to the Publick if you please to Communicate it.*

A. The Method we suppose these Virtuoso's speak of is no other than Examining the Specific Gravity of the Mettal; a Thing well known at least amongst Learned Men. It must be granted indeed that Counterfeit Gold may be Infallibly discerned from true this way, because the Specific Gravity of no other Mettal comes near to that of this. Notwithstanding Silver may be so Counterfeited by a Nice Artist, that this Experiment will be of no use to discover the Cheat. For Silver is Lighter than Lead but Heavier than Copper or Brass. These Baser Mettals therefore may be so compounded as that their Specific Gravity shall be equal to that of Silver, so that if their Colour does not their Weight cannot discover the Cheat. But the Way to try Gold is this Being provided with a Pair of Nice Scales that will turn with a Quarter of a Grain, make a Hole in the Middle of one of them to which fix a Horse hair at the End of which the Mettal to be try'd must hang. Having thus adjusted your Scales, Weigh the Mettal first in Air, and take it's Weight down in Grains, allowance being made for Weight of the Horse hair. Then Weigh it in Water, which is done by letting it Swim freely by the End of the Hair in clear Rain or Spring Water, and putting Weights into the other Scale observing that neither of the Scales Touch the Water. Subtract this Weight from the other, and Divide the first found Weight by the Remainder: The Quotient will give it's Specific Gravity, or the Proportion that any quantity of this Mettal bears to a quantity of Water of equal Magnitude; which if the Gold be true will be found as 17 or 18 to 1. If you try Silver this Way, it ought to be as 10 to 1.

Q. Gentlemen, *I having a mind to Learn to Sing, and not having a good Voice, nor Opportunity to go to a Master, have given me no small (at some times when I hear others) uneasiness. I have a good Voice to deliver any thing in Common Discourse, and must desire you to excuse my Vanity, when I tell you I am of the Opinion (were I brought up to it) I could tolerably deliver an Oration These being only Instructions to you of my Single Case, and not being likely to be beneficial to the Publick, I desire you only to Insert in your Paper the Questions following,* viz.

Pray, Gentlemen, *Can one that knoweth nothing of Singing be Taught by any Book to Sing without the help of a Master. Or if not so with only some few Instructions now and then.*

Can a bad Voice be broke into a good one (as I have heard it can) without a Master, &c. *as I said before.*

The Solution of these (in due time) will highly Oblige your Admirer, R. T.

A. No Musick can be attain'd, so as to be a Good Proficient therein, without the help of a Skillfull Master, great part of the Performance, being obtain'd by Imitation, but Singing requires the most Assistance of such an one: There being no Frets or Spaces, *&c.* to direct your Notes, but you must take the Pitch of each Note from the Instructer. As to your Voice, which is a Fault in the Ear, the Drum being Defective, and where the Tone is not rightly taken, it cannot be truly expreft and this is Incurable; and but very rarely a real bad Voice can be help'd, otherwise than by keeping the Body open, which may be subject to Costiveness, the Voice thereby will be something clearer.

Q. Apollo, *I have had several Projects in my time, but not one yet that ever wou'd take, but now I have hit on one, which I believe cannot miss. If I have your Approbation of it, I will get a Patent for it. It is to make a* Living Organ. *My Method is this. I would get a Parcel of Cats of all Ages and Sizes, from small Treble Sow Kittens, to swinging great Old Boar Cats. I wou'd try the Pitch of all their Pipes, by running a Needle through a certain Joynt of their Tails. When I had obtain'd a sufficient Compass of Notes, from the smallest Trebles of the Youngest, to the deepest Base of the Old ones, I wou'd contrive each shou'd be shut into a different Box, with their Tails so fastned, that touching such a Key, it shou'd strike the Needle into the Tail of such a Cat. Now to me it appears very feasible, that any Grounds and Divisions might be play'd on an Instrument so form'd, and there is no doubt but the Novelty of it wou'd take; but first crave your Sage Advice thereon.*

A. Shou'd you compass your Design, we doubt your getting a Patent for it, which is never Granted but on something new to the World; and we have heard before of such an Instrument made and with good effect; being design'd, from the confounded Noise of it, to put a Gentleman into a violent Passion of Laughter, which we have been told, broke an Impothume which his Life indanger'd. Therefore we wou'd advise you rather to make the Experiment on a set of Asses of all Ages, from Colts to old ones; and since your self seems to have some Notion in Musick, you have a good Prospect of Success from your Brethren.

Q. Gentlemen, *I wou'd fain know how Poets, Songsters, Authors, Scribblers and Astrologers do, to keep themselves Poor; for their Trades are gainful, they run no hazard, its all Profit that they get, they will be paid for their Labour as soon as fin sh'd; aye, and very often before it is begun; so that they seldom, nay never lose, because they never trust, ready Money being a main Article in all their Contracts. These Advantages other Trades want, they trust and lose too, and yet many of them abound in Wealth, are burthen'd with Riches, and utter Strangers to the Advantages of Poverty.* —— *What I have related being matter of Fact, I desire to know what reason you can assign for it.*

A. As positive as you are, we must tell you, you are out in your Conclusions. As for those who go under the Name of *Songsters, Scribblers* and *Astrologers,* (we mean the *Fortune-Tellers*) they are paultry Fellows, not worthy our accounting for. But as for *Poets* and other Authors, 'tis to be consider'd, there are very few Excellent of either in their kinds, and it cannot be expected Bunglers in any Art or Science shou'd be Rich; nor can it be expected that the best Poets and other Authors, shou'd get Estates by Sale of their Copies, since so much time is expended in Composing them, and so little Money could be afforded for them of late Years, on account of Pirating. But what well attones for these Disadvantages is, we cou'd give you a List of great Number of Poets and other Authors, who on account of their Works have been advanc'd to considerable Livings, Offices, Places, *&c.* of great Income; nay but very few who have been Eminent, have miss'd of advantageous Opportunities these ways, except through Neglect, or Loose Living, and this is their own Fault, and reflects not on their Profession.

POEMS.

POEMS.

Q. APOLLO, *Two long Years I've been,*
A Vot'ry at your Shrine,
In Hopes by this time to have Writ,
Some Lines wou'd look like Thine.
Your Poems I have got by Heart,
But still my Stars are Cruel;
Nay some I've Boil'd and Supt 'em off,
Each Morn in Water Gruel.
But yet, alas! for all my Pains,
I can no better please,
For e'er I saw Apollo's *Face,*
I Writ such Lines as these.
O then Inform me, by what means
I may a Poet *be,*
And my first noble Numbers, I
Will Dedicate to Thee.

A. Alas it is in vain to strive,
Against thy Stars and Fate,
We only to improve pretend,
But never to Create.

GENTLEMEN,

Q. *Pray, hear a Relation,*
Of all my Vexation,
For which the whole Nation,
Can't make Compensation:
I quitted my Station,
In hopes of Creation,
To something of Fashion,
By Wicked Persuasion,
Of Courtier, a Base one,
With Impudent Face on;
Which matter in Chace on,
My Mony did Pace on:
And now Tribulation,
Comes without Cessation.
Shew but some Compassion,
For my Restoration,
And with Dilectation,
I'll shew Adoration.

A. To leave a Foundation,
Of full Contentation,
By Prevarication
Of Courtiers, who trace on
A Course, you'll ne'er raise on,
The least Jubilation
(Who 're all Ostentation,
Or Procrastination)
Is such a Degration,
From Sense and Sound Ration.
We scarce know of Ways, one,
To give Consolation;
The best we can say's one,
This may give occasion,
For Consideration,
Before Faith you place on,
The Fair Invitation,
Of Gilded Oration.

APOLLO,

Q. *A* Rake *of a Truth,*
I've been from my Youth,
Nor will I my Follies disguise,
Since every where,
So plain they appear,
They're obvious to ev'ry ones Eyes.

But that's not the thing,
To your Shine which I bring,
Nor the Query design'd in this Letter;
For I believe if I came
For Council, the same
I shou'd be still, or little better.

My Question is this,
When I fancy to kiss,
Or something beyond I sha'nt name,
I have greater Fire,
And stronger Desire,
For a New Face, than still for the same.

And yet when I stay,
For a few Nights of Play,
I nothing that's New can Discover:
But what was before,
I taste, and no more,
Repeated still over and over.

Tho' Year after Year,
These Courses I steer,
'Tis out of my Pow'r to believe,
That a new Face and Air,
Whether Black, Brown or Fair,
Some new Kind of Joys will not give.

Now, Say, I intreat,
If so great a Cheat
As Woman, *is in the Creation,*
Whom we never find,
Tho' never so kind,
To Answer our full Expectation.

A. When e'er you pursue,
A Face that is new,
New Pleasures and Joys you discover,
Till *Habit* at Length,
Does take off the strength
Of your Fancy and Palls the Dull Lover.

Extreams

Extreams thus of Heat,
And Cold are not great;
Or new, when by *Habit* inur'd:
Nay Hunger and Thirst,
Tho' Irksome at first.
By Custom are better endur'd.

Both Wealth and all Pleasures,
Fall short in their Measures;
When by a long use they're enjoy'd;
Nay every Bliss,
Which at first grateful is,
With the Tast oft repeated, we're Cloy'd.

The Cheat we deny,
In the *Fair-Sex* to lye,
But in such a Fantastical Creature,
Who raises his Mind,
More Pleasures to find,
Than are in the Compass of Nature.

In last *Monday*'s Paper, Col. 2. Lin. 3. for *Pertinently where*, r. *Pertinently ask where.*

☞ Any Person may have the *Index* to the Second Volume of the *British Apollo*, also whole Sets Bound or Unbound, and Single Sheets to make up Sets of the said Volume, of the Men in their Walks, or of *J. Mayo*, over against *Water-Lane, Fleet-Street.*

SIR,

THE Advices from Turin, May the 28th. Are. That since the Arrival of the Vet Mareschal Count Daun at Milan, the Imperialists and other Auxillary Troops are in full March for that Country, but some of them being Quarter'd at such a distance, that the Army can hardly be form'd before the middle of the next Month. They Write from the Upper Rhine that General Gronsfeldt is March'd with the Army of the Empire to Muckenstarm having the little River Federback before him and is in a very advantagious Camp; That Army consists only of 26 Batallions and 40 Squadrons, Exclusive of those in the Garrisons, and as they are not in a Condition to act, the French have lately made a further Detachment of their Forces in Alsace of 11 Batallions, 3 Regiments of Horse and 1 of Hussars for Reinforcing their Army in the Netherlands, and talk of making further Detachments. The March of some Palatine Troops from the Upper Rhine has been retarded, because the Orders that were sent to them miscarried, but some Dusseldorp they say that those Troops are daily excepted, having received possitive Orders to March with all possible Speed. The Letters from Leige give an account that a French Party of 350 Foot, and 150 Dragoons came into that Town the 10th. Instant, and in the Morning, having made themselves Masters of a Gate, they Plunder'd several Houses, and then made their retreat except 20, who being too eager for Plundering were taken Prisoners. The Letters from Paris, Advise, That it was discoursed there, the Marquiss de Torcy was to take a Journey to Spain, to dispose, as it was thought, King Philip to recede from some Pretensions, which prove an Obstruction to the General Peace.

Which is all from Yours, *&c.*

Any Persons in Town may have these Papers brought to their Houses at 3 *s. per* Quarter, by directing to Mr. *Carter*, at the *Rose* and *Crown* in St. *Paul's Church-yard*, Mr. *Bickerton*, at the *Rose* and *Crown* in *Little-Britain*, or to the Printer hereof, superscrib'd to the *British Apollo*. N. B. All that begin within the Quarter to pay on Quarter-day a Penny for each Paper they have had. All Questions to be directed in like manner, but none will be answer'd out of the Country, where Postage is not paid.

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MR. *Roger Grant*, OCULIST, who has been so successful in Couching the Cataract and Curing all other Curable Distempers in the Eyes, lives in St. *Christopher's Church-Yard*, where he has lately brought to Sight these Persons under nam'd. *W. Jones*, at *Newington-Butts*, aged 20, born blind, restored to Sight in 5 Minutes. *Robert Wedell*, in *Fishmonger's-Hospital, Newington*, aged 70, restored to Sight in 2 Minutes. *Mary Dearing*, in *Swan Yard* near *Newgate*, aged 75, restored to Sight in one Minute. *Elizabeth Wild*, in *Bell-Alley Goswell-Street*, blind of one Eye 23 Years, restored to Sight in 5 Minutes. *Will Dixon*, in *Chelsea-College*, aged 87, restor'd to Sight in 5 Minutes. *John Myers* on *Saffron-Hill*, blind by Obstruction of the *Optick Nerves*, restor'd to Sight in a little time. Mr. *Williams*, in *Peter-Street Old Soho*. *Anne Andrews* in *Goswell Street*. *Saywell Luthen*, at *Adam's Coffee-House Chancery-Lane*. *Anne Allen*, in *Nightingal Lane*. *Anne Lee*, at the *Cross-keys* Tavern lower-end of St. *Martin's Lane Strand*. Mr. *Godby* Porter, near *Fishmonger's-Hall, Thames-Street*. NOTE, These Persons with 45 others have been all cur'd by the aforesaid Mr. *Grant* since *Sept.* 1708.

There is lately Publish'd.

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